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WEEKLY REVIEW.

—A stranger would say that Bombay had a ssion for building magnificent edifices for public es, without much consideration of the question necessity; but after seeing the numerous pa- tial edifices that have risen on the Esplanade since the American war, perhaps the greatest surprise would be experienced by said stranger in learning that an urgent necessity for a European hospital has existed all these years, that a large sum of money sufficient for the erection of a suitable building was alloted long ago, and that at this day, the prospect of such a building is as remote as ever. There is some mystery in this thing that e cannot penetrate. Have the white ants eaten the lacs of rupees assigned for a hospital? A sidence for the Governor at Gunesh Khind, near Poona, has been erected and furnished at prodi- ious cost. A most imposing edifice has been cted near the Apollo Bunder for the Sailors' ome; but the Government have decided that e Sailors shall stay in their old Home for the sent, and the new building be loaned to the ropean General Hospital for an indefinite period.

—A book of Bengali hymns in use among Chris- ns at Calcutta, applies the names Narayan, rdan and Nirunjun to the Lord Jesus Christ. object to the application of such names to st, as likely to hinder the people of this coun- from coming to the knowledge of Christ. oking at the meaning of the words, there may nothing objectionable; Narayan means 'Refuge men;' but the Natives always understand by the god Vishnoo. They do not use it as a ame of deity in general; they limit it to this ne deity, and generally use it in connection with he sun in worshipping the sun. Junardan is o a name of Vishnoo.

—How long will it be before some system en- ling passengers in a moving train to communi- ate with the guard and driver, is introduced n an Indian railway? A third class carriage ook fire on the Punjaub State Railway the other lay; the terrified passengers were unable to ive intimation of the impending catastrophe: ally, to escape death by fire, they jumped out the carriage, and some of them were so badly jured that it is doubtful if they will live. In ese third class carriages, the train is no sooner ff than some one produces his match-box and ights his cigarette. The match-box is handed bout from one to another, and the marvel is that ccidents do not more frequently occur.

—A friend up country proposes the following eries: 1, Is there any thing wrong in a Pro- stant Missionary or Church of England man ointing Roman Catholics to the Truth as it is n Jesus? 2, If a Chaplain of the Church of Eng- nd is applied to by a Roman Catholic who has en brought to see his errors, is the Chaplain ght in stating he can have nothing to do with , and he refers him to the Priest? The Duke f Wellington said to a Chaplain who was coming ut to India, Young man, look to your marching ders. These are found in Matt. xxviii. 19, 20, rk xvi. 15, 16. If a man who knows Christ is position where he cannot point the enquirer Christ, he is in a wrong position.

—We are glad to see that there is a movement ong Railway servants in England to endeavour obtain some remission of Sunday work. There nnot be a more short-sighted policy than this of depriving our servants and employés of the day that God has secured to them by a higher than imperial sanction. It may seem to the hasty men of this generation a grand stroke of business to make their men work seven days in the week, but they are really making war upon their own interests, in three ways: 1, This system tends to hinder their getting the best class of men; 2, When they get good men, the system is demoralizing; the men slide into the habit of acting against their convictions, and no one can tell where they will stop; 3, the men are injured physically and will actually do less work in the course of the year, than if some arrangement was made whereby they could be relieved on the Sunday. Our friends of the Bombay Tramway are making a serious mistake by requiring of their employés to attend daily, Sundays included, from 6 A. M. till 10 P. M. They will get men to do the work, because there is now almost a famine of labour; but is it right? It is important no doubt that the public be accommodated; but this plea will not cover all abuses. The Tramway is a very great boon to Bombay, and we cordially recognize our obligations to the enterprising gentlemen who have furnished us with such facilities, but we are persuaded that they both can and should make some arrangements by means of which their Christian employés at least may have the Lord's Day to themselves. A paragraph in our Epitome has reference to this matter of Sunday Railway work. The writer gives credit to the G. I. P. Railway for not running goods' trains on Sunday. We wish this credit were deserved. It probably is the case that goods' trains are not started from Bombay, but we know that at interior stations nothing is more common than for such to be started.

—We are glad to learn that the Sunday-school cause is prospering in Central India. On the 24th ultimo, the anniversary of Her Majesty's birthday, the Methodist Sunday-schools of Nagpore and Kamptee met at the latter place for a tea party. A goodly company gathered and found plentiful refreshment for body and soul. Though the work is so new yet over a hundred are in attendance upon these schools. By the "circuit plan" sent us, we see that the pastor holds eight meetings weekly besides the two Sunday-schools. He reports "a few conversions, and workers are developing."

—The Mahomedan murderer of Central India, Qadir Borah, is said to have poisoned nineteen persons. Many of these cases have been proved and confessed, and the police are still ferreting them out. They are some of the most cold-blooded and heartless murders upon the terrestrial annals of crime. He does not seem to have made much money from any single victim, but simply made a comfortable living by his terrible trade. He often hired a cart for a drive across the country, and poisoned the driver with sweetmeats, just to get the oxen and cart to sell. At one place a few years ago he put up with a kind co-religionist who, presuming him to be some notable person, erected a tent in the yard for him and showed him all possible respect and attention. After a few days the kind host suddenly died, and the guest and some property were missing. During recent investigations he was suspected of having been the murderer in that case also, and was taken to the town. As it was noised abroad that the suspected party had arrived, all the relatives and friends of the poisoned man gathered to meet him. With a force of police the Inspector took the prisoner to their house. Recognising at once their treacherous guest, the widow and her eight fatherless children gathered around him with the most painful cries of woe. They upbraided him in bitter yet melting terms for his awful return for their kindness. "We welcomed you to our house, we made you our brother; but you killed our husband and father and left us beggars. He gave you bread, but you gave him poison. Why did you treat us so cruelly?" Their grief over their great loss seemed to be deeper than their hatred of the monster who had caused it; and they fell at his feet and took his hands weeping a d pleading against his baseness, almost as though they thought that the hand which had taken life could restore it again. Officer and men were moved at the affecting spectacle. The hardened wretch has since been troubled with fears that his victims and their friends may meet and taunt or torture him in the next world. Is there not some truth in the poor murderer's apprehension? Will it not add to the joys of heaven to see souls there that we have by God's grace saved from death? Will it not add to the plagues that are written in the book to see upon the left hand side of the judgment throne the souls that you led into sin? How will the rum-seller and the seducer meet their victims? How will parents meet those children that they neglected to bring up in the nurture and admonition of the Lord? "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

V.

—We have received a copy of the last plan of the Methodist church in Madras showing the appointments for four months, and it is a curiosity with respect to the amount of work. Of weekly preaching services there are 13, besides daily preaching in Tamil, and four Sunday-schools; there are about 20 prayer-meetings weekly, and there are 17 fellowship bands. There are but two ordained ministers, but the list of workers (local preachers, exhorters, leaders) numbers 34. It seems only the other day that this work began, and we see how it has developed.

—After more than thirteen years of unbroken work in India, the Rev. W. Robb of the U. P. Rajpootana Mission, has found it necessary to return to England, with Mrs. Robb. He hopes to be back again in about eighteen months.

—We have been this week startled by news of the dethronement of the Sultan of Turkey, and the proclamation of Moorad Effendi, his nephew, as Sultan. This seems to have been a revolution within the palace, and may perhaps be regarded as analogous to the movement called 'castling' in chess. The new Sultan is the son of the late Abdool Medjid, predecessor and elder brother of the sovereign just dethroned, Abdool Aziz. There is one consolation, that the new ruler cannot well be more incompetent than the late occupant of the throne has proved. It is very doubtful however if he will be able to hinder the dismemberment of Turkey. The large Naval force of the Western powers gathering in Besika Bay, near the mouth of the Dardanelles, has doubtless had something to do with this change of rulers. By more recent telegrams it appears that the immediate cause of this *coup d'état* was the refusal to give out of the Privy Purse money for the prosecution of the war in Herzegovina. As the Sheik-ul-Islam has taken

part in the revolution, it will be approved by the orthodox.

—Some time ago, a long account appeared in the *Bombay Gazette* of the sea-serpent, said to have been seen from a P. and O. Steamer. We did not notice it, as it appeared to us improbable that a single individual could be taken in by a *canard* so transparent. But the *Telegraph* has actually swallowed the whole! It has a long leader on the subject, and calls upon the scientific world to determine "the monster's exact place in the scale of animated nature." When they have done this, they will perhaps also inform us where the *Daily Telegraph* belongs.

—The article on "Perils" by Mr. Boardman, the author of the Higher Life, will be read with interest and many will trace in it a reference not distinctly expressed.

—The Rev. Samuel Smith, with Mrs. Smith, is expected here from America, next month, to take charge of a school that is to be established (probably in Poona) for boarders and day-scholars of both sexes. They come out in connection with the Rev. Mr. Taylor's work.

—We have been favoured with a copy of the Church Missionary Society's Western India Report for 1875. Forty-six adults were baptized last year; 33 of these in Bombay, 30 of whom were Africans from the Government Model Farm in Khandesh, who afterwards sailed for the Society's Colony near Mombas. They were about ten months under Christian instruction before they were baptized. At the different stations are 386 comunicants, of whom 134 are in Nassick, 110 at Aurungabad and 70 in Bombay; at Malligaum, 31; Booldana, 18; In Sind 23. There are 1,718 scholars in attendance at the schools, viz. in Kurrachee, 307; in Hyderabad, 303; Nassick, 223; Robert Money School, 219; Malligaum, 160; Aurungabad, 167; other schools in Bombay, 310. Grants-in-aid, Rs. 5,474. Subscriptions, Rs. 14,085. The Rev. C. S. Cooke has returned to the Malligaum station. Two daughters of the Rev. C. F. Schwartz now take part in the work of the Mission. We hope shortly to make some extracts from this Report.

—We understand that the enlargement of the Girgaum Mission Church has been accomplished, and that the church is about to be re-occupied. We congratulate the congregation and their pastor, the Rev. T. K. Weatherhead, on the great improvement thus effected.

The Bombay Guardian.

SATURDAY, JUNE 3, 1876.

CASTING DOWN IMAGINATIONS.

Paul, writing to the Corinthians, says: "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This is the language of a general who has entered the enemy's country, and is actively engaged in taking forts and fortified towns. He has with him some very formidable artillery, by means of which he is able to overthrow some of the strongest citadels. His weapons are not carnal; carnal weapons, even when backed by imperial power, would not cast down these strongholds; not carnal, but *mighty* through God. In a word it is by the simple, faithful preaching of the Gospel, with the illustration afforded by a life of faith, that God casts down the imaginations of men. Let us look at some of these imaginations and see how they are overthrown.

One of the most common imaginations of men is that they have *plenty of time*. In the beginning of the world men lived eight or nine centuries. We may regard this as designed to be the natural term of human life; not three score years and ten, but ten times that period; and that it was only in consequence of the abuse of their great opportunities by our antediluvian forefathers that God found it necessary to cut short the natural term of man's life. Men calculated upon a long period in the future during which they would be able to turn to God and obtain deliverance from sin; and the world became full of violence. To bring the strongest possible measure of motive to bear upon man, his life was narrowed down to the period of 300 years, then 200, then 120 and so on, till now it is embraced in a term of three or four score years, the term of an antediluvian infant. Yet, notwithstanding this tremendous and abnormal compression of our term of life, men still yield themselves to the hallucination that they have plenty of time. Not that they think that they have very much time for the pleasures of life; time is all too short for these; but as regards the favour of God and everlasting life and the necessity of escaping the wrath of the Creator, they fancy that there is time enough. There are few examples of men and women converted in old age; one half the human family die in childhood, and the majority of those who are converted, submit to Christ before they have entered upon middle life. And hardly a day passes in which we are not reminded of the uncertainty of our lives. A man may calculate on living to be three score years and ten, but will God endorse such a calculation? How many are hurried away without a moment's warning! Boast not theyself of to-morrow. Here is the master of a steamer, sleeping on the poop-deck, with his wife by his side, in the Hooghly; towards morning she awakes, and her husband is not there, nor has he ever since been seen; a single misstep and the river seized him and bore him away. A single misstep caused Bishop Cotton to fall into the same river never more to be found on earth. We were once taken to see a dying man, who had cut short his days by drink; he calculated that he would yet live twenty days, and to our proposal that he should seek Christ, his only answer was, 'Not yet!' He died before morning. A viceroy of India, surrounded by his officers and friends, was shot down by a fanatic, cut off from this world's life in a moment. A gentleman is about to leave by train; he is speaking with his daughter; in the very midst of a sentence his breath leaves him for ever, and his inanimate body sinks to the earth. A friend of ours passing another in the street asked him to come to a prayer-meeting. 'No time' was the answer. Take care, says our friend, perhaps you will have no time when you most need it. The next day, at evening, this poor man was dining with a friend at a hotel; going into the compound he stumbled into a well and was hurried into eternity. There are men now dying who would give all the gold they have accumulated in all their life, for an hour of time. The man that is employed to make a die for Her Majesty's mint, knows that he is determining the character of 100,000 different coins, every stroke that he draws is to be repeated in 100,000 or more pieces of money. So is our eternity moulded by our time. We have time given to us specially that we may make a blessed eternity for ourselves; and we know that to misuse it, to stamp it with the superscription of the god of this world, is to decree for ourselves an everlasting captivity in chains of anguish.

The Gospel preached by a man who has had his eyes opened to the condition of the sinner and to the awful future which sin has prepared for him, preached by one who realizes the terrors of the Lord, and the love of Christ, is mighty through God to the pulling down of an imagination like this. It says: Turn ye, turn ye, why will ye die? Now is the day of salvation. To-day, if ye will hear his voice, harden not your hearts. Behold, I stand at the door and knock.

THE REFLEX INFLUENCE OF SUNDAY-SCHOOL TEACHING.

(Communicated.)

The writer has derived so much benefit from his connection with the Sunday-school, chiefly as a teacher, that he has come to regard it as a very valuable institution indeed, not only only on account of the precious good accomplished among the children, but also by reason of the great benefits resulting to those who engage in the work of teaching. There is no part of the wide field of Christian labor in which the laborer is more certain of having the proverb verified,—"*the liberal soul shall be made fat: and he that watereth shall be watered also himself.*"

From my own experience, I propose to glance at some of the direct benefits resulting to the individual who earnestly engages in the work of Sunday-school teaching.

I.—Mental Benefits.

(1.) That which is sure to result from the thorough preparation which every conscientious teacher will endeavor to make at home. I look back upon hours of home study of the Sunday's lesson, as among the most profitable of my life. Were the experiences of successful, by which I mean *soul-saving*, teachers gathered, we would find that their preparation for the Sabbath's teaching was not a matter of a few minutes on Sabbath morning or a cursory glance over the lesson after entering the School-room. Especially, it seems to me, would profit result to the teacher when the uniform, *alias* international, *alias* Berean system of lessons is used. There is so much real help afforded and light shed upon the lesson itself and its central truth, by the carefully selected "Home Readings" and appropriate "Bible Searchings," that one hour's study each day for a week of that one subject in all its bearings cannot be otherwise than richly remunerative. Added to this is a vast amount of historical knowledge, as well as geographical and chronological, all of which are requisite to a thorough equipment for successful teaching, and which of necessity enters into these uniform consecutive lessons.

(2.) Moreover, in teaching the young, the use of illustration is indispensable. The teacher will find it a great help to come before his or her scholars with two or three illustrations from nature, from the home life, or from Scripture, bearing of course directly upon some truth in the lesson, and calculated to make it plainer and more easily understood. Care must be taken that the truth to be *simplified* not *mystified* or buried out of sight by the illustration, as is often the case. Many introduce an anecdote, merely for the sake of relating it, and have no relation whatever to the lesson which is being taught. This argues a want of preparation. There is no Bible incident embodied in a Sunday-school lesson which is not capable of affording earnest teacher material for at least half an hour's conversation with a class.

Now, this very effort to find suitable illustrations in the operations of nature, or to recall anecdote previously heard or read is an excellent discipline in itself. Many a teacher's imaginative faculty has been wonderfully developed and strengthened in this way.

(3.) Then the fundamental doctrines of our holy religion are continually met with in the study of these lessons, and the fact that the teacher must be so familiar with them as to be able to explain them readily and simply, helps to impress them upon the mind, and give the teacher a thorough acquaintance with them that cannot be gained in any other way.

(4.) Besides all these benefits derived from systematic home study, there are also the advantages connected with the study of the lesson in the weekly Teachers' Meeting, which every school ought to have in operation. Here the various teachers with their superintendent, and perhaps pastor, meet to interchange thought, and communicate the results of their home study. An hour spent thus is sure to make the teacher richer by several truths and illustrations than if the meeting had not been attended. I know a pastor who delights to attend the Teachers' Meeting or Normal Class, as he calls it, because of the great help afforded by the thorough discussion of the subject at the hands of twelve or thirteen close, earnest Bible students. "*Iron sharpeneth iron: so a man sharpeneth the countenance of his friend.*"

II.—The Spiritual Benefits.

(1.) The strengthening of faith as the beauty and majesty of God's truth are more and more clearly seen in every lesson studied and taught. The harmony found to exist between all parts of the Word is more clearly seen; while the dealings of God with his people, and with individuals, have a most salutary effect upon the teacher who presents and uses them as encouragements or warnings to the scholars.

Meeting, too, with the rich promises of God frequently in the study of the lesson, helps to awaken a realization of the fact that they were given to be *claimed* by the believing reader, and not merely placed on record to be looked at, as might be imagined by the general indifference with which they seem to be regarded.

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(2) Much benefit is derived as the teacher comes in contact with the scholars, by the development and strengthening of the grace of the soul.

Patience is often severely tried by the inattention, indifference and ingratitude of the scholars; and by long waiting for the fruit of labor bestowed. I have noticed that the successful teachers are the patient teachers, and that patient teachers are generally the successful ones. *Hope* calls upon the soul to persevere and inspires the faithful teacher to continue to labor for, and *expect* the conversion of even the most hopeless. *Gentleness* and *meekness* are brought into play, and, over all, LOVE must preside. I can think of no individual so out of place, as a Sunday-school teacher who has no love for the work that an angel would deem it an honor to be engaged in—who discharges the duties of his or her position in that perfunctory manner which evidences that the heart is not co-operating with the head—who has no yearning love for these immortal souls, of which for the time, he or she is the "under-shepherd." In a Sunday-school class, and with children generally, an ounce of love is better than a pound of argument. Grapple those young hearts, which thirst for sympathy, with "words of love," and there will be little difficulty in leading them how and whither one wills. O, that teachers would come before their classes with this thought burdening them, "*children who have knowingly sinned must be converted or lost!!*" And this must be believed and felt by all teachers who would be winners of souls. Teachers, as a rule, are too prone to regard their scholars as naturally amiable, only needing a gentle admonition or two on the Sabbath to keep them all right during the week, and their teaching is shaped accordingly. Now I have known children of nine and ten, who, having been shown their sinfulness by the convincing Spirit, suffered as keen distress of mind as old and hardened sinners might be expected to feel when awakened after years of folly.

Their teacher was "*wise!*" The law was presented to them and its claims pressed. When they felt a vice-like grip and saw their condemnation under it they were prepared to appreciate the Gospel message of pardon through the Lord Jesus Christ. And I have found that children need the law very often, if not as much as the older people. But I am wandering and will end this digression with the remark—a teacher should teach each Sabbath as if it were the last, as if it had been revealed that before next Sabbath he or she would be giving an account of their stewardship to God; and should deal with each individual scholar as if that scholar were hearing the truth for the last time!

In an opening sentence I used the term "*conscientious*" teacher. By this I mean a teacher who makes prayer and faithful preparation during the week for the hour's work on the Sabbath; and this with reference to both mind and heart. Some teachers alas! are far from being conscientious in this respect, to their shame and condemnation be it spoken. May the Lord forgive them the wrong they do the children's souls, and awaken them to a sense of their duty to Him! May the Lord raise up for the Sunday-schools of India an army of conscientious, enthusiastic, never-grow-weary teachers, is the earnest prayer of

UNCLE JOHN.

THE VAIL UNTAKEN AWAY.

A. W. in the *Friend of India*, says:

"I should have been a Protestant of the U. P. persuasion but I could not find a shelter there. I have never found one, nor do I expect to do so in any form of doctrinal Christianity. I do doubt, though I would not, and could not, deny the Divinity of the Bible; yet I am convinced that the mind who made the smallest moiety of organized matter, displayed more wisdom on the mechanism for that entity's existence of probably a few seconds, than appears in wording the great plan of life, which would have been to all an unmistakeable guide to an endless existence of life. It is like comparing an artificial to a real flower: one we can comprehend, the other we cannot understand; one we may become reconced to like, but the other we instinctively love and adore."

The writer of the above admits the divinity of the Bible; it is from God; yet it is, as compared with other works of God, very defective; in fact, it is not it what should have been; the divine mind, the judgment of A. W., has undertaken to give mankind a suitable revelation and has not succeeded. We can hardly think that this writer has carefully weighed his words; he would hardly wish us to think that he, A. W., can discover flaws in one of God's works, and that the most important work that God could take in hand. We suppose a fair statement of the case to be that A. W. finds more pleasure in looking at a tiny shell, flower or insect than in reading the Scriptures. If he insists that his way of putting it best expresses his way of viewing it, and that in his judgment the Creator has shown more wisdom in the proboscis of a mosquito or the eyes of a fly, than in a book designed to guide mankind to endless life, it seems infinitely more reasonable to suppose that the failure is in the critic than to attribute it to the Creator. It strikes us as not at all impossible that A. W. has not carefully considered what sort of perfection should characterize a book designed to bring man into a state of reconciliation with God.

It must be a book suited for all mankind, and not merely for the cultivated few, the men of science, persons of a refined literary taste. As a matter of fact men are not governed by the thoughts of God but by something very different. God has to some extent expressed his will in the heart of man, in the constitution of things, and in the course of providence; and yet men every where revolt against these instructions and prefer their own ways. It is plain that man is invested with the powers of a free agent, and that he is no way backward about using these powers; however loudly the monitions of God in him and around him may speak, he insists upon using his free agency as his depraved nature impels him. In the face of all that revelation of Himself which God has made in nature, filling a lover of nature like A. W. with so great admiration, almost the entire race of mankind has fallen down before hideous painted stones and grotesque abominable images. This is the race that God proposes to speak to. There must necessarily be some kind of analogy between the representations of God made in nature, and those that shall be found in a special revelation from him, seeing that it is the one God who speaks, and the one race that is addressed. But the revelation in nature is not overbearing and compulsory; it takes away no man's liberty to go on sinning; and we might reasonably expect that a book from God will recognize the free agency of man, and seek to get possession of his will and affections by motives suited to influence him. The God of truth cannot sacrifice truth; he cannot condone man's departure from him, or make light of sin; the only way in which man can be won to God's path is by showing him that sin is his destruction, and the will of God is his salvation. The Bible must be an interesting book, and it must be an easily understood book; one that common people can read without weariness. Instruction therefore will need to be set forth historically, graphically, pictorially; living people must come upon the scene, play their parts and withdraw to be succeeded by others. The Bible is eminently dramatic, and wonderfully interesting. It aims to show us man as he is, and God as he is; and both pictures differ very widely from those which man gives of himself an l of God. There is much in the Scriptures that is humiliating, and some things that are revolting; but who can say that apart from these we should have a faithful account of man?

We direct our attention to one of those infinitesmal entities, which A. W. speaks of with such just admiration. We have a tiny little organization that is marvellous in its structure and in its endowments; the little creature seems filled with the fulness of God. It has an individuality, and we notice that the little creature has to feel its way, and pursues a zigzag path, and misses its way and recovers it, and tries to do a thing many times before it succeeds. God could easily have made this creature so that it should go straight forward to its object, and instead of trying do things at once. We have seen a body of 500 ants engaged in the work of carrying a dead cockroach up a wall, and introducing it into a crevice; and we have seen them try all manner of devices before they succeeded. This shows that our ideas of perfection are not like those of God, and that he educates his creatures to co-operate with him, by letting them find out the inadequacy of their own ways. The place of power is reached when, in self-despair, the creature assents and consents to God's way.

In the place of the Bible God might have given us a magnificent poem, every line of which should be faultless in measure; but who can suppose that such a book would be fitted to exercise a transforming influence upon men of every grade in every nation, tribe and tongue? There is no book under heaven which awakens anything like such a response as the Bible does, from men in every stage of civilization and of every rank in life.

The Bible is an unmistakeable guide to endless life, to all who are willing to be guided by it. It does not promise that while men are filled with conceit or self-righteousness, or pride, or ambition, or contempt of others, or with plans relating to this life, they will find its teachings such as they would wish them. Its language is, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Is there anything ambiguous about this language of Christ: "Come unto me all ye that labour and are heavy laden and I will give you rest." "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple."

LOVE IDENTIFIED. VI.

Seeketh not its own. 1 Cor. xiii., 5.

SELF-ASSERTION is thought to be the chief duty of man. If you do not look out for your own interests, who will look after them? Charity begins at home. Take care of number one. Every man for himself; chacun pour soi. Mottoes and maxims that teach the necessity of seeking one's own, abound in society. And sometimes a passage of Scripture is summoned to the rescue. 'Let no man despise thee.' 'If any provide not for his own he is worse than an infidel.' But what do these texts really mean? The servant of the Lord must not through negligence, incompetency or unworthy conduct give any occasion to men to despise him. It is possible that they who despise and reject the Lord Jesus, will despise his servants; but the latter are to take care not to give them any occasion for so doing. The other passage has reference to widows and poor relations; the man who avails himself of his connection with the church to get some poor and helpless relatives supported by the church, casting upon the church an obligation which God laid upon him, he denies the faith and is worse than an unbeliever. For faith and love go together. Faith teaches him that God lays no burden upon any one that he will not enable him to bear. The bond by which he is united to his fellow Christians is a bond of love; and under the influence of brotherly love he finds more pleasure in bearing the burden than in putting it upon them.

Love seeketh not its own. The man who is ruled by love, thinks it more blessed to give than to receive, to help than to be helped, to minister than to be ministered unto. The same mind is in him that was in Christ Jesus. He is happiest when he is doing something for others. He has been bought with a price, a great price, by him whose nature and whose name is Love, and all that pertains to him is consecrated to the service of Divine Love. He is in training for heaven where every thing is conducted upon this principle. It is a glorious and a marvellous principle, and wherever it is fully carried out we have heaven. Each one is the servant of all, and in return he has the service of all. Because he is a willing servant, regarding all his powers as consecrated to the promotion of the welfare of all, therefore he is a king and ten thousand times ten thousand resplendent beings stand ready to do his will. Thus all are kings and stripes.

Constrained by love, the true follower of Jesus is more occupied with the claims of others than with his own, with the necessities and desires of others than with his own. Duty becomes privilege. It is not merely a sense of duty that makes a

mother watch with her sick child night after night. It is a privilege she cannot forego.

Oh how very different from this is the feeling that leads so many who call themselves Christians to get angry at some slight offered to them, some failure of attention on the part of others, some injury real or supposed. It supposes that the uppermost inscription on the tablet of their heart is, My Rights! instead of, what can I do for any one? Leave your rights to God; he makes it his business to look after them. When you occupy yourself about them, you show that you have not real confidence in God.

Wesley has given us what may be called a golden exposition of the golden rule. Let luxury give way to the convenience of others; let convenience give way to the necessities of others; let necessity give way to the extremities of others. Alas, alas! how much of luxury there is with inconvenience on every side; how much of convenience and comfort in the neighbourhood of necessity; and how many avail themselves of the plea of necessity when dire extremity rules not far off. The widow of Sarepta knew something of necessity when a handful of meal was all that remained for herself and her son; love whispered to her to let the Israelitish stranger share with them. Was this the whisper of an enemy? Most mothers would have thought so. But something told her that it was a still small voice from heaven, and she exercised hospitality at the cost of all she had. Many would have railed at her as worse than an infidel. But the consequence was that for a whole year, day by day, she was well provided for.

Epitome of News.

Saturday, May 27.

—*Bombay Gazette:* "What does Government mean when it says that public meetings were held with the view of urging it to undertake at once the construction of a new and complete Hospital for the European sick of Bombay; but *a sense of duty to the public compelled the Government to resist this pressure?* Was there ever such a peculiar 'sense of duty' put on record in a serious resolution of a Government? After these public meetings were held, and after the splendid efforts of the community to raise an endowment fund for an Hospital for European sick, it would have been felt by any Government but the present one that it was its duty, not to steel itself to resist the powerful appeals that were made to it on behalf both of humanity and right, but to build an Hospital forthwith and remove for ever one of the most patent and melancholy disgraces of Bombay. This Government, however, is hopeless. Though it were to exist for a hundred years it never could exceed the bland stupidity of publishing a resolution solemnly setting forth that it felt it was its *duty* to refuse the unanimous request of the public to give the European sick a habitable home instead of a shed where their last moments are made miserable by fruitless efforts to shake off loathsome vermin. It is well for our Governor and the wise men of Gotham who are his councillors that they are so comfortable in their pleasant homes in Bombay, Mahableshwur, and Poona, that they can afford to publish such a heartless resolution; but everybody must long for the coming of the day when the Government of this Presidency will not be supported by senseless 'gilded caryatides,' but by men possessed of human sympathies—men who would blush to confess that they considered it a *duty* to resist such an appeal on behalf of poor European sick as was made to the present Government of Bombay by the whole European community."

—The following paragraph relating to the Fiji Islands is taken from the *New York Herald:*

"It is tated that the English residents of the islands desire the annexation of Samoa, which will be accomplished if the United States do not interfere, and that Foster, the American Consul, backs up the British residents against his own countrymen; that the whole trouble arises from the interference of Steinberger with the British designs, and that the natives have great faith in the Americans and desire their protection."

—The people of the United States, and the coloured inhabitants especially, have shown their respect for the memory of the famous President Abraham Lincoln by erecting a splendid statue to him in one of the principal thoroughfares of Washington. The first contribution to the fund for raising the monument was made on the morning after the assassination of Lincoln, by a poor coloured woman of Ohio, who contributed five dollars; and the cost of the statue, 17,000 dollars, has been defrayed entirely by subscriptions receivd from coloured people. Congress appropriated 3,000 dollars to pay for the pedestal on which it has been mounted. The ceremony of unveiling was performed on the 14th of April, by President Grant, besides whom there were present many other prominent members of the Cabinet, Justices of the Supreme Court, Foreign Ministers, Senators, and Representatives. The statue is of bronze, 12 feet high, and rests upon a pedestal 10 feet in height. Mr. Lincoln is represented standing erect, with the proclamation of Emancipation in his left hand, while the right is raised over the kneeling figure of a slave, from whose limbs the shackles appear to have just been freed. On the base of the monument is incribed the single word "Emancipation."

—A Home paper says: "Another of those 'fatal mistakes' by chemists, which are now unhappily of such frequent occurrence, is reported from Rockferry, near Birkenhead, where an inquest was held last week on the remains of a lady who had died from the effects of taking a dose of medicine containing a quantity of prussic acid. The chemist who mixed the medicine had used the salt cyanide of potassium instead of acid of potash, the two being somewhat similar in colour and appearance. The jury returned a verdict of death through misadventure, and expressed it as their opinion that there had been great want of skill on the part of the chemist, though it did not amount to manslaughter. Assuming this view to be correct, and that the verdict was the proper one to be returned under the circumstances, it would appear that there is no protection for the public against want of skill or want of carefulness on the part of chemists. Any person who sends to a chemist for a dose of medicine may receive instead a dose of poison, and no more serious consequences will ensue to the chemist than a censure from the coroner's jury who sit on the body of his victim."

Monday, May 29.

—*Times of India;* Egutpoora: "Another accident has occurred on the Thull Ghaut near Egutpoora through the foolhardy habit which drivers and firemen have acquired of laying down for 40 winks on the line when detained for line clear. All up goods trains have to pull up at the scene of accident to pin the brakes down. At about half-past three this morning, a goods' train stopped for this purpose, and the native fireman is supposed to have slipped off the engine and laid down on the down line, probably worn out for want of rest, as the men have been very hard worked of late. A down train shortly after cut his right arm clean off by the shoulder; the poor fellow was brought into Egutpoora and attended to by Dr. O'Sullivan, and remains at present in a very low state. A driver lost his life the other day on the East Indian Railway under similar circumstances."

—The *Indian Christian Herald* speaking of a Lecture by the Rev. Dr. Mellor, on the Real Presence says: "In dealing with the theological fiction, that Christ's body may be present in a thousand places at one and the same time, and that a thousand 'Priests' may by the act of consecration bring the body of Christ into the bread and wine on a thousand 'altars,' Dr. Mellor follows out the theological and philosophical subtleties by which men have bewildered themselves. And he remarks:—'Is it, or was it ever maintained by any Church that our Lord's body was glorified on the night when He instituted the supper? That it was glorified before the crucifixion and the resurection? If the apostles partook of the true sacrament it is manifest that it could not then be the sacrament of the *glorified* body; and if no sacrament is true but that which is a repetition of theirs, it cannot now be a sacrament of a *glorified* body. The sacrament was that of a body as broken and of blood as shed, and therefore of a body sacrificed and dead; for with what reason can any one speak of a body literally broken, and blood literally shed, as the body and blood of one that is corporeally living, much less *glorified?* The imagination may grow wanton at will in the region of speculation as to the new and wonderful capacities which may be conceived as attaching to a body in its glorified state, but in as much as the original and typical sacrament instituted by our Saviour Himself was not and could not be the sacrament of His glorified body; all this theological refinement is but labour in vain.' No language can be found, either in the teaching of our Lord or of His apostles, which either affirms or justifies the inference that the body commemorated is the glorified body, or that the glorification of the body renders its objective presence possible on every altar throughout the world. The exposition which the apostle gives of the supper is not, 'For as often as ye eat this bread or drink this cup ye do show the *glorified bod* of our Lord' but '*ye do show the Lord's death till H come.*'"

Tuesday, May 30.

—*Indian Chr. Herald:* "In Bengal at the *Rat jatra* and *ulta Rath* it not unfrequently happens tha the car of Juggernath sticks so fast in the mud, an the zeal of the people for pulling the ropes is conspicuous by its absence, that the car remains u drawn or if pulled forward a little, the advance owing to paid men pulling the ropes. It was a always thus. Only a few years back, privilege o pulling the car of Juggernath was as much appre ciated by Bengalis, as by any of the other races o India: times have however changed. The power o the Brahmin priesthood has been broken, and th people have lost faith in idols that can neither hel their worshippers nor themselves. But there is y one place in India, where the power of the Brahm priesthood flourishes, and where secular authority in favour of things as they were of old. At a festi held every December of the Government of Trav core spends 6,000 Rupees at Susindram pagoda. T Chief Minister of state superintends the car drawing The high-caste men in the province are under lega obligation to attend the festival and ma e offering and help to drag the car. The Government official commence by pulling the ropes of the car. Th Rajah is required to fast on the day of drawing th car until the completion of the ceremony is announce to him. And with all this the crowds attending th festival shout and praise the 'god' all day long."

—The Indus Valley State Railway was opened thi day for material trains from Kotree to Onarpore distance 20 miles.

—Messrs. Grosvenor and party reached Bhamo the 21st.

—Dr. Hewlett having been appointed Sanita Commissioner, Sir Frank Souter has been nominat a member of the Corporation and Town Council.

—*Times of India; Kurrachee:* "A special Sessi is sitting for the trial of the five Khojas who atten ted to murder Lallun Alladina for refusing to knowledge His Highness Aga Khan's son as peer—Judge Grant presiding."

—The Indian Missionary Directory and Memo Volume, prepared by the Rev. B. H. Badley, is in press and will be ready Aug. 1st.

—*Lucknow Witness:* The new Bible House in C inghee Road, Calcutta, has been completed cost, including the site, of Rs. 41,000.—An edit the Gospel by Luke in Mussalmani-Bengali is b prepared by a Committee of Missionaries of var denomination.—Dr. Wenger is bringing out a B gali Commentary on the Acts of the Apostles.—T Pan-Presbyterian Council which was to have met Edinburgh on the fourth of July next, has been pos poned to next year on account of the centenary cel brations in America this year.—The number of me bers now in the House of Commons is 649, of wh 350 are Conservatives, 243 Liberals, and 56 H rulers.

—Clerical Memorial to the Archbishops and B shops.—We, the undersigned, Clergy of the Churc of England, venture respectfully to appeal to yo Lordships as the only members of our order in Pa liament, as such, most earnestly to support measure for the further restriction of the trade in intoxicati liquors in this country. We are convinced, most us from an intimate acquaintance with the peo extending over many years, that their condition never be greatly improved, whether intellectua physically, or religiously, so long as intemperance e tensively prevails amongst them; and that intempe ance will prevail, so long as temptations to it abou on every side. So far, however, the efforts to remo these temptations have been obstructed; and rece debates in the House of Commons would seem show that the importance of removing them is v inadequately appreciated by the Legislatu appeal, therefore, to you, our Fathers in God, in t name of Our Master, and for the sake of our count for help and guidance in our endeavours to sec the serious attention of the Legislature to a fea and widespread evil; and we earnestly pray yo Lordships to use the whole weight of your influe that another Session may see the passing into la some well-considered remedial measure. What t character of that measure should be, your Lordsh will be able to determine; but we venture to rem your Lordships that a Committee of the Convoca of Canterbury has recommended in their Report o temperance, p. 15, that "a legal power of restra the issue or renewal of licences should be plac the hands of the persons most deeply interested affected—namely, the inhabitants themselves—

are entitled to protection from the injurious consequences of the present system;" and that in the more recent report of a Committee of the Convocation of York, a suggestion to the same effect is stated "to be worthy of the gravest consideration."

The above Memorial has been already signed by 12 Bishops, 3,543 Clergymen, 50 Archdeacons, 29 Canons, 80 Prebendaries, 96 Hon. Canons.

—*Friend of India*: a Mofussil missionary: "The question is, how much Gospel is now *being* taught in our Missionary Colleges and schools? Nearly all the Educational Missionaries who attended the great Missionary Conference held in Allahabad in the cold season of 1862-63, confessed with deep regret that the pressure put upon them by the course of secular instruction prescribed by Government, and the anxiety of the students to study only the books in which they were to pass for the entrance examination, made it very difficult to impart any religious instruction to the pupils. My missionary experience in India extends over a period of twenty years, as well as over a large extent of the country, and if my brother missionaries have seen no more public proclamation of the Gospel to the masses of the people than I have, I am bound reluctantly to conclude that not one twentieth part of our European Missionaries make it a duty to preach Christ to the people in their own tongue."

Wednesday, May 31.

—*Bombay Gazette*, Deolalee: "There has been a wonderful gathering of children this hot season in Deolalee. No less than four schools have left the damp, clammy, and sultry atmosphere of Bombay to enjoy the salubrious air of this delightful station. It may be mentioned that the four schools here are the Byculla, the Mahim, otherwise known by the name of the Scottish Orphanage, St. Mary's, and Mrs. Nesbit's. The total number of children is slightly over five hundred."

The officers of the station have given a fête to these children.

—An agitation is going on now amongst railway servants to get some cessation of labour on Sundays. Some of the clergy have joined in a petition to the Home Boards of Directors, urging on their consideration the fact that a very large number of the servants of the Company are so much employed on the Lord's Day as to be debarred, except as an occasional thing, from being present at the public religious services they conduct. The *Railway Service Gazette* adds:—"The Railway employés of the Running Department also are not idle, but are seconding the efforts of their masters, in a petition to the Home Board, detailing the hardship they suffer in being obliged to work on the Sabbath day; particularly those who have families cannot do justice to them, cannot guide the affairs of their households, or bring up their children as they desire, in a truly Christian manner. It is not very much that the petitioners ask; they are aware that the exigencies of the service necessitate the running of some of the passenger trains on Sunday; but they venture to think that an alteration could be effected whereby goods' drivers and guards at least might be able to enjoy the repose and rest which is looked for on the Sabbath day. As the goods' traffic is not kept up on Sundays on the G. I. P. and Madras Railways, what necessity is there for goods' trains being run on Sundays on the E. I. line?"

—*Times of India*: "The death of the Right Honourable Sir James Weir Hogg, Baronet, and Privy Councillor, is announced. He was born in 1790. Having been called to the bar, he went to India at an early age, where he practised with much success, and became Registrar of the Supreme Court at Calcutta. He was a member of the Indian Council from 1858 to 1872, and sat in the House of Commons as member for Beverley for thirteen years and as member for Honiton for ten years. He is succeeded in the title by his eldest son, Sir James Macnaghten Hogg, K.C.B., M.P. His second son is Sir Stuart Hogg, Commissioner of Police, Calcutta."

—Same; London, 12: "Last Saturday afternoon the quiet but beautiful village of Hampton Court was invaded by a novel mounted force in the shape of the Home District Bicycle Brigade, numbering no less than four hundred and seven strong. The muster place was the Lion Gate, and up to five o'clock of a glorious summer's afternoon the active riders of the slender iron horse came gliding in from the four corners of the Kent, Middlesex, and Surrey. At the head of the West Kent Clubs rode the Prince Imperial of France. Portsmouth, sixty-four miles off, sent Messrs. Turner and Buck, who since early morn had covered that distance without an effort. I have seen few prettier sights than when the whole force, in double ranks, stood by their steeds to the trumpet blast of 'boots and saddles,' and when at 'prepare to mount' and 'mount,' the horse-men sprang into their saddles and stole away at an even speed preserving their distances capitally. Getting up the steam to almost racing pace they neared the river's edge and then executed a sort of 'files outwards about wheel,' filing off to the right and left, making the circuit of the pond one by one and then resuming their former formation. The manœuvre was performed with all the precision of the menage of the *corps de ballet*. Then they sped on by Hampton to Teddington, and returned at the rate of good twelve miles an hour, the intervals still well preserved. On such excellent roads as ours such a force, with a rifle and sixty rounds of ammunition on each man's back or attached to his bicycle, might not be useless."

—A very serious accident occurred at Futtiabad (the principal station between Indore and Oojein) last Friday, by which a guard named Harris lost his life.

—Is 'spit' or 'spat,' in the past tense, right. The *Friend of India* favours the former, quoting Matt. xxvii. 30, Mark vii. 33. But 'spat,' occurs in John ix. 6, and is in our opinion correct. But we would never dream of censuring the use of either form in a book under review as the *Athenœum* has done. This is a good specimen of the inanities of modern criticism. We get a very poor opinion of a man's sense when we see him rushing into print to show that he knows grammar better than somebody else.

—In the same number of the *Friend of India* is a valuable article entitled The Critical Age. It says: "We might found the claim of the second century to the title of 'the critical age' on the way in which it made over the writings of the New Testament generally to the succeeding period." With regard to the four Gospels it says: "Whatever may have been the previous history of these Gospels it would be the superfluity of scepticism to deny, that they come forth from the second century with the full accord of the Christian Church in the many countries in which it had obtained a footing. The writings of such notable men as Clement of Alexandria, Origen, and Tertullian, who lived towards the end of the second century, and during the first half of the third, place this fact beyond all doubt. The question is, are these Gospels so handed down, an authentic record of the life of Jesus Christ? That life has made an impression on the world, which no other life has done. From age to age vast numbers have been so attracted by it, that they have regarded Christ with the most profound reverence, have loved Him with the warmest affection, have obeyed Him as their Lord, and trusted in Him has their Saviour. The homage rendered by those, who have rejected Him as Lord and Saviour, is in some respects more remarkable than the devotion of His followers. They have striven for words to set forth their appreciation of the excellence and loftiness of His character, and of the purity and depth of His instruction. Keeping ourselves outside of the Gospel narrative, we may say that this testimony has gone on from an early period down to our own age—from Porphyry in the third century to John Stuart Mill and Renan in the nineteenth. These unbelievers have not rendered their homage to a beautiful picture drawn by the Evangelists, but to a real person, who had actually lived the life described and taught the lessons recorded. They continually speak of Christ having been in character and life what the Gospels affirm. It has often occurred to us that a volume of great value might be drawn up, containing the testimony rendered to Christ by those who openly reject His authority as the Son of God, along with a brief sketch of the persons by whom this testimony has been given. Such a book, written by one competent to the work, would furnish such a tribute to Jesus Christ as had never been furnished to any other in human form, and might well suggest the question. Can this have been a mere man, who even in the estimation of those who reject His peculiar claims, towers so far above not merely the men of His own generation, but of all time? Can this flower of surpassing beauty have grown on the mere stem of human nature, which has never before or since put forth anything which can with the slightest justice be named along with it?"

—*Overland Mail*, May 12th: Reports of difficulties at Samoa and other islands of the Navigation group have been received.

War with King Dahomey is held to be imminent. His response to the British Commodore is defiant.

The Philadelphia Exhibition was opened on May 10. Both Houses of the United States Congress adjourned for the day.

Mr. Wynn Ellis's collection of modern pictures realised 32,200*l*. Gainsborough's portrait of the Duchess of Devonshire, which originally cost 65*l*., was sold for 10, 605*l*.

The decree of the Khedive for the unification of the debt of Egypt in a grand total of 91,000,000*l*., has been published. The decree is not viewed with favour even by those who were prepared for a weak compromise.

The death is announced of Dr. G. H. Davis, for upwards of twenty years secretary of the Religious Tract Society. Dr. Davis had been laid aside from active service since the commencement of the winter, the greater part of which had been passed at Hastings.

The following details of the outrage at Salonica have been telegraphed to the Turkish Ambassador in London:—

"A young Christian village girl, who had embraced Islamism, having arrived by railway at Salonica, some parties who awaited her arrival at the station proceeded to conduct her, according to custom, to the residence of the Governor-General, when about 150 individuals, whom the United States consul had assembled, made a rush at the girl, tore off her veil and mantle, and, carrying her away by force, took her to the house of a Christian, thereby exasperating the Mussulmans, who witnessed this scene of violence. Shortly afterwards the excited crowd marched *en masse* to the residence of the Governor to insist upon the young Mussulman being brought thither, and the people collected in a mosque awaiting her arrival. The Governor, having been informed that the consuls of Germany and France had entered the mosque, which had been invaded by the crowd, immediately proceeded thither in person to induce the consuls to leave and to calm the people, but all his efforts were useless. As the young girl did not arrive the populace wrenched the bars from the grating, and, thus provided with weapons, fell upon the consuls. Though the Governor attempted by desperate efforts to shield them with his own person, he was unable to afford them protection, and they fell under the blows of their assailants. Shortly afterwards the troops which had arrived from the Ottoman stations and the barracks succeeded in dispersing the rioters."

The German Consul was named Henry Abbott, and he was a British subject. The name of the murdered French Consul is Paul Moulin. It seems that the three consuls were all related to each other, two of them having married daughters of the third. It is said that the outrage was not unpremeditated, that all the Consuls except Mr. Blunt, the English Consul, had warned the Governor, and even the Porte, of the intended massacre.

A novel and extraordinary religious scene was witnessed by a number of person on the banks of the Serpentine, in Hyde Park, on May 7:—

At a few minutes before six o'clock, a party, consisting of twenty-five men and women, pitched a tent close to the ornamental waters, opposite the Royal Humane Society's receiving-house. The religious ceremony them commenced with a short prayer, and five of the party entered the tent, which was guarded by their friends outside, who sang "On the banks of the river." Immediately after three men, who were about to be baptised, came from the tent, accompanied by the elders. Two of them were baptised, but in dipping the third he had a very narrow escape of losing his life. The elders walked into the Serpentine, and in going through the ceremony in about four feet of water, the man who was being baptised slipped out of their hands, and not being able to regain a footing, he sank, but was happily rescued. At this time a large number of persons had assembled for the purpose of bathing, although the weather was intensely cold, and after singing several hymns, followed by a prayer, the religious party retired from the banks of the Serpentine. The Royal Humane Society's *employés* were on the spot. It was intended that three of the female members of the sect should also have been baptised, but owing to the number of strangers this was rendered impossible.

—At the opening of the Centennial Exhibition, President Grant said: "One hundred years ago the country, being new, was but partially settled. Our necessities have compelled us chiefly to expend our means upon buildings, dwellings, factories, ships, docks, warehouses, roads, canals, machinery, &c. Most of our schools, churches, libraries, and asylums have been established within these hundred years. Burdened by these great primal works of necessity which could not be delayed, we have yet done what this Exhibition will show in the direction of rivalling older and more advanced nations in law, medicine, and theology, in science, literature, philosophy, and the fine arts. While proud of what we have done, we regret that we have not done more. Our achievements have been great enough, however, to make it easy for our people to acknowledge superior merit wherever found; and now fellow citizens, I hope that a careful examination of what is about to be exhibited will not only inspire you with profound respect for the skill and taste of our friends of other nations, but

also satisfy you with the attainments made by our own people during the past hundred years."

Thursday, June 1.

—The Raja of Vizianagrum lies dangerously ill at Vizianagrum.

—The *Indus* with English Mails left Aden for Bombay yesterday, 10 a. m.

—*Bombay Gazette:* "We understand that the promotions to the vacant Deputy Surgeon-Generalships are now decided upon to be Dr. Hunter, Principal Grant Medical College, Dr, Lumsdaine, and Dr. Beatty. Dr. Vandyke Carter is likely to be made Principal of the College in place of Dr. Hunter. Doctors Wiehe, Davey, Murray, Sylvester, and Brown will, in all probability, retire."

—With reference to a paragraph in the *Indian Railway Service Gazette* about the dissatisfaction said to prevail among the men employed on the E. Bengal Railway, an unqualified denial has been sent by the employés of the Locomotive Department E. B. R, to the *Indian Daily News*.

—Mr. A. Clarke Houston of Edinburgh University, late Principal of the Mission School at Surat, has been appointed head master of the Diocesan High School at Byculla.

—The Court of Enquiry appointed to consider the case of the ship *Kashgar*, coal-laden from Australia, destroyed by fire, off Goa, have suspended Capt. Russell's certificate of competency as master. It is not clear how the fire took place.

—200,000 persons attended the opening of the Centennial Exhibition.

—*Times of India:* "Murad Effendi is now in his thirty-sixth year, and he has given no proof of being possessed of even average abilities, and, as we remarked yesterday, he has received no political training whatever. He was twenty-one when his father, the Sultan Abdul Medjid, died, and ever since he has been carefully kept at a distance from public affairs through the jealousy—not altogether groundless as the result has shown—of his uncle, Abdul Aziz. His father was notoriously fond of wine, and it is said that he has inherited his love for generous liquors. This may be a calumny, but if it be true it must form an important factor in any estimate we may form of his character. A Grand Turk with 'wives as many as he will,' may be a very formidable Sultan indeed, as Europe had good reason to know when the House of Othman, 'the Bone-breaker,' was in the prime of its ferocious vigour; but a Commander of the Faithful who loves the bottle cannot gain the respect of either friend or foe."

—An instance of Marwarree extortion is given in to-day's *Times of India*. Two servants of a European gentleman borrowed Rs. 30, and in six months they had paid on account of it Rs. 71-9, without being able to get out of his clutches. The rule with these men seems to be, never to let go of a man of whom they have once got hold.

—*Madras Mail:* "The Lutheran Mission, South India.—This Society occupies in South India, leaving out Travancore, twelve head stations, with 145 out-stations, the head quarters being Bangalore, where the Secretary of the Committee resides. The strength of the Society consists of 18 European and Eurasian Missionaries, a female Missionary, 12 Native ordained ministers, 19 Evangelists, several readers, catechists and teachers, making in all about 200 agents. The number of Christians in this circle is about 5,300, besides 6,000 catechumens."

—*Indian Mirror:* "Christ said unto all 'that labor and are heavy laden,' 'Come unto me, and I will give you rest.' And in the very next sentence we find these words.—'Take my yoke upon you.' There is no rest in Christ except by obeying him. Thorough obedience in all matters of religious and moral life is the only road to peace and eternal blessedness. There are many who purchase imaginary rest by simply reposing sentimental faith in Christ. They ought to remember that there is no real peace unless they cease to sin and fully obey Christ's commandments."

—*Christian;* San Francisco: "My first Sabbath here from the Hawaiian Islands (March 5) I went before service in the morning to the Chinese Sabbath-school in connexion with Calvary Presbyterian Church, held in the basement, where I found a large gathering of respectable, intelligent-looking, well-dressed Chinamen, and a large number of ladies and gentlmen teaching them.

"I afterwards attended service, and partook of the Lord's Supper. Just twenty joined the church mostly by letter from different parts, and several by confession. One of the deacons afterwards informed me that one of them, a Scotchman, was converted in Scotland upwards of eighteen months ago, when Messrs. Moody and Sankey were there.

"In the evening I had the pleasure of being at the anniversary service of the California Bible Society. The address of Fung Affu, a converted Chinaman, would have been a credit to him or the society at Exeter Hall. He spoke in good, plain English, and in listening you could feel it was from his heart. It gave me a singing heart to praise God for the dear old family Bible."

Friday, June 2.

—*Times of India;* Allahabad, 1: "A Post Office clerk of Futtehpore was to-day convicted in the Sessions Court of Allahabad of three distinct charges of abstracting currency notes from letters passing through his office. He was sentenced in all to rigorous imprisonment for ten years."

—Aden news-report, 24th May:—Three vessels carrying the telegraph wire to be laid in the Asseeree country have arrived at Lohujes and Jazaur from Constantinople. Attempts were previously made to extend the telegraphic communication inland direct, but they failed owing to the hostility of the Arabs; it has now been determined to continue the wire along the sea coast as far as possible. It is reported from Zelia that Rawoof Pasha had despatched 150 Egyptian soldiers from Harrar to the neighbouring villages for the purpose of collecting taxes from the Gallas. Differences arose, most of the Egyptian soldiers were killed, and only 12 are reported to have returned to Hurrar. Reinforcements and 100 camels were sent from Zeila and aid has been telegraphed from Egypt.

—Deaths last week, 369. From small-pox, 39.

—Mr. J. E. Lee, Stevedore, died suddenly on Tuesday from apoplexy caused by exposure to the sun.

—*Bombay Gazette;* Allahabad, 1: "Near Dacca, Mr. Peacock, Officiating Commissioner, with Mr. Inglis of Cherrapoonjee and his wife were out after tigers on elephants. The elephant got frightened, throwing the lady and her husband out of the howdah. The husband severely assaulted the mahout and finally speared him; the man lies in a precarious state at Lall Bagh."

This was on Sunday.

—A Memorial to the Emperor of China, ascribed (erroneously, we should think) to the Chanceller of Szechuen, has been extensively circulated in China. It begins thus: Your servant has alway heard that Chinese and barbarians cannot exist in the same spot, and that no part of your Majesty's realm can properly be shared with others. He, therefore, begs the Government will not forget its former injuries, and that the disgrace inflicted by feudatories may be washed out. We must assent to the will of heaven above, and conform to the wishes of men on earth below. The Government should assert the Majesty of its warlike might, in order to drive away the hordes of fierce and cruel men. We know that the dispositions of these outer barbarians are as ravenous as those of wolves. They manufacture opium, which they exchange for our useful silver and gold, that they may fill up their bottomless abysses with it. This opium drives away all feeling of shame among the black-haired race, and ruins the energies of our soldiers and their officers.

Miscellany.

—Report of the American Madura Mission:

Beyond question, the catechists have improved in education and in other qualifications for their work, in the last twenty-five years. Many of the men, years ago picked up out of heathenism, and set to teach in the congregations have disappeared. In later years, few men have been received who have not pursued a regular course of study in the mission seminary; and for the last six years, almost no new men at all have been received, while the effort of the mission has not been relaxed to educate those already in service. In that time, 48 of the catechists have returned to the theological school, for a further term of instruction of one, two, or three years, as their cases required.

The son of a soothsayer in the employ of a Zemindar, and for many years well informed respecting Christianity, but who had often harrassed the Christian people of his village, gave up his father's idol—an old worn-out, wooden, elephant-headed image, and his father's box of mysterious articles of divination, and joined the little band which he had so often persecuted. Again, this year, a school-house has been built in a village, where nineteen years ago, a prayer-house was erected. Subsequently the congregation was broken up, and the building removed. This seemingly fruitless work was not, however, altogether in vain; for the people now invite a Christian school. The former prayer-house was in the rear of a sacred tamarind tree, loaded with brass bells, under whose boughs stands the idol of the village. The new school-house has been put up, in front of the idol, on the opposite side of the road. The heathen wonder how long this second attempt will endure the sight of their god. Recently, a thunderbolt struck the image; their explanation of this mortifying disaster to their deity was, that their god was then gone a hunting. In another village, where a number had deserted the congregation, a prominent man among them, warned by a dream, has returned, and with him several others, so that the little church has been enlarged.

Less than fifteen years ago, when the writer of this report inquired of the missionary lady at Madura, whether some Christian work could not be begun among the Hindoo women of the city, she replied, 'I believe the time has not yet come for it.' She had long resided in the city and knew it well, and was probably correct in her opinion. What was true of Madura was true, only with greater emphasis, of every other town and station in the district. Christian work for women, and Christian work by Hindoo women, has been the work of the last fifteen years. The change is manifest not only in the attitude of the community, but also in the preparation of women for the work. The Bible women are engaged not among the poor, the rough and coarse; they enter, more generally, the houses of the better classes; and on that account they require intelligence, tact, and good breeding, to say nothing of other qualifications, to fit them for their delicate and difficult work. Several of the women employed, are spoken of in high terms by the ladies superintending them.

—Mrs. Capron says:

"I am more and more convinced we must repeat ourselves in our Christian women, that our work may live on when we are gone. They must catch from us a delight in bringing treasures from the Bible, a fervent simplicity in prayer and a readiness to help the afflicted, whether in body, mind or soul. Our Christian women, particularly need training in the manifestation of kindliness. I have found it profitable to ask:—'To whom have you done a kind deed to-day? and especially of whom have you spoken in kind praise to day?'

—Miss Sisson:

"A woman who, some time ago, heard much of our Bible reading, and got some idea of the God of the Christians was taken very ill, and when her life was despaired of, sent to the Bible woman, begging her to pray and ask all the Christians to pray for her, adding, 'I know that your's is the only true God, all others are false. He only gives life and takes it.' I think we all prayed for her with a great desire for her recovery, and longing that this spark of faith might be so quickened by her recovery as to make her feel that God was the hearer of prayer. Her life trembled in the balance for some days, but after her restoration to health she seemed to make haste to acknowledge the Lord Jesus Christ as her benefactor; and calling the woman again she asked that she would bring some of the Christian women and hold a meeting in her house, saying that the Lord Jesus only had preserved her, and that she wished to render Him thanks. How pain*were we to learn that she was seen, the other day, comin* from a heathen temple, where she had been to make a offering to Ménáchi."

—Medical work:

It seems to be the general opinion of the missionaries, that except in some of the larger towns, few of the people show that they are aware of any connection between filth and cholera. The villages are kept little, if any, cleaner than they were twenty years ago. It is suggested that a tract on this subject should be prepared and widely circulated among the people. If they expect immunity in any degree from epidemics by cleanliness, they rely far more upon tom-toms, muntras, and sacrifices to devils. We have referred to these already in a previous part of the report. One of the missionaries says respecting it:—"The influence of the Christians in two villages was strong enough to prevent the performance of heathen ceremonies, so common a few weeks ago, to keep off cholera; and it is a striking fact that up to this time, these villages have escaped, while the disease has prevailed in several villages in that vicinity. In a village not far distant, the death of a woman who professed to be under the special influence of Kali, the goddess of cholera, is reported, and two others were attacked soon after eating rice offered to her. The people stand in great fear of the disease, and are hard-hearted towards strangers attacked with it. They stand by their friends, yet are singularly indifferent to providing themselves with medicine, even when it can be had for the asking, though the first thing they do when attacked, is to run to obtain it. Many instances are reported of the sick left to die by the road side; one, of a man who hearing his mother was sick, started to see her, but learning on the road that the disease was cholera, turned back and left her to die alone.

There have been in the Madura Dispensary, 4,609 new cases, or those coming for the first time, of which 3,588 were males and 1,021 females.

In the Dindigul Dispensary there has been a total of 14,569 patients, of which number 7,928 were new cases, or those coming for the first time. Patients have come from 510 different villages, and these vary in distance from one to 100 miles and more.

We have for months been busily engaged in making and distributing cholera medicine. The principal medicine we have used is a modification of what are known as Paterson's Pills. We have omitted the calomel and retained the opium and considerably increased the amount of acetate of lead.

—The *Examiner and Chronicle* has this reference to the closing moments of the recent Christian Convention at the Hippodrome;

The topic was how to reach nonchurch-goers, and heart-stirring words had been spoken by several ministers and laymen, when Mr. Moody felt constrained, against all his habits, to communicate a personal experience he had passed through about four years before. He had been preaching day after day, and the fruits were small and few. In his distress he walked the streets of a great city by night, and the cry of his soul was for the anointing of the Spirit. God heard his cry, and gave him then and there what he had begged for. Words could not express its influence upon him. He had been trying to pump water out of a well that seemed dry. He had pumped with all his might, and little water came. Now it seemed that God had made his soul like an artesian well, that could never fail of water. He preached again. The power of the Spirit was upon him and the people. Many were converted. He then, with a tenderness begotten of God, urged upon every Christian the present duty of being himself as a never-failing artesian well—always filled with the Spirit. Those who earnestly desired to be thus filled were requested to arise. The whole vast congregation seemed to do so. Now stand, said Mr. Moody, while we pray. He prayed, but his feelings were too profound for anything but broken utterances. Every heart was deeply moved, and when the prayer ended, the Hippodrome was literally a place of tears. It was an hour never to be forgotten.

—Rev. Dr. Rankin, writing of the revival in Washington, in the *Sunday School Times*, says that "never in its history as a city, has Washington been, so moved with religious interest, as during the past eight weeks. This is the testimony of such men as the Rev. Mason Noble and Dr. Gray, both long residents and close observers. For many months previous, especial prayer was offered daily that God would interpose and arrest the mighty tide of worldly and society life here; and for several weeks in the autumn and early winter, union meetings were held, with only moderate results. Out of these meetings grew a small daily prayer-meeting in the pastor's study, in the Congregational church. Out of this small prayer-meeting came the determination to invite the Rev. E. P. Hammond and his associate, Mr. W. W. Bentley, then laboring in Harrisburg, to come and help us. The ministers uniting in this invitation were few in number, although most of them had an opportunity to do so. Out of forty Protestant denominations, single pastors from only six of them were ready to co-operate in the movement. With one noble exception in each case, all the Presbyterian ministers, and most of the Methodist ministers, stood aloof for the first six weeks. And, yet, probably not a single meeting has been held, in which scores have not been converted."

Selections.

THE WHOLE HEART.

BY THE REV. SAMUEL J. FISHER.

The careless reader of Mr. Finney's Memoirs will doubtless smile at the experience of Squire W——, who had resolved to give himself to God without going as others had gone, to the woods to pray. He will consider it strange that this man could not be converted untill his last atom of pride had been yielded; and perhaps it will seem a trick of the fanaticism with which we often invest the past. Yet there is nothing truer in experience, or more consistent with God's word, than that ever such trifling actions may determine the future life. It is not the action itself—for it may vary in every case—but it is the spirit prompting it, and of which it is the symptom, as the ulcer indicates bad blood and disease. It is the sign of an unsubdued heart, a nature not entirely separated from pride—and God is such a jealous God that he will accept nothing but a whole heart, an entire consecration. That which seems so trivial in the sight of man, cannot be trivial if it will not permit God an unrestricted reign. It cannot be a little thing if it is even in such a slight degree stronger than God in the direction of that heart. A tiny speck of steel is nothing in the heap of the great mill; but it is almost everything when caught in a man's eye.

How full God's Word is of the demand for an unreserved devotion, a full, sweeping love, a faith which lets go of everything—talents, wealth, fame, comfort, happiness—and, like a little child, kneels humbly before Christ! It is a poor, faint service, which any heart offers, if it comes to Christ and keeps anything back; and all pride, all sense of self-exaltation, must be broken down before the heart can sincerely say "Here, Lord, I give myself away." That little reservation, that slight unwillingness, is like a straw which lies upon the surface of the stream, and collects the scum until it forms a filthy pool. But if the torrent be strong enough, it sweeps it all away, and purifies itself by its force and activity. This is one of the reasons why some who have been strangely converted, passing through a great struggle, are oftentimes richest in devotion, more ardent in Christ's service, and of greater benefit than those whose experience has been calmer and quieter. The man who has been to the lowest point of humility, and has cast off his pride before God, has begun a life of complete consecration, and that is alway spiritual power, as it is in anything.

These little straws which show which way pride is blowing, are, after all, a real sign. In one, it is a regard for the opinion of a few friends; in another it is certain forms of pleasure; in another still, it is dress, ornaments; in another, the dreams of youth. Insignificant as they may seem from one standpoint, they may be to some heart the obstacle to heaven.

Rev. Dr. Robinson of New York, published some time ago an incident of his pastoral life, in which he spoke of a man who was sorely troubled by the fear that if he became a Christian he must establish family prayers. He shrank from taking up this cross, and it therefore beame the stumbling-block between him and salvation, for he would not trust Christ to make it easy and clear afterwards. So he struggled with this difficulty, and the prayers and appeals of his pastor could not lead him to yield, and ere long he began to lose his earnestness of search; his pride outstayed the Spirit, and he died in unbelief.

I recall a conversation with a friend who was evidently very much touched by the Spirit's stirrings, yet who felt that it might become his duty to enter the ministry if he gave his heart to Christ, and this, as he had already chosen the legal profession, was his barrier, and it kept him away. To-day he seems to be without God and without hope in this world; and in all his remarks upon religion there is a fierce bitterness, a deepening hatred—the sweet influences are curdled by his wicked choice. "He went away sorrowfully, for he had great possessions"—great in his eye—but, like the belt filled with good, it drags down the struggliug swimmer from the wreck.

—*Evangelist.*

TWO BURMAN CONVERTS.

One of the early converts under Dr. Judson's ministry is still living in extreme old age at Moulmein, Burmah. He is eighty-two years old, and was baptized forty-seven years ago. A Christian visitor found this venerable man lying upon this bed, in an untidy, comfortless room. His body was reduced to a mere skeleton, and his mind had lost its power on all ordinary subjects. When, however, something was said to him about the Lord Jesus, he suddenly roused up. Seizing the hand of the lady who was speaking with him between his own withered hands, he exclaimed: "I want to testify to every one that not one word of my Saviour has been left unfulfilled to me. He is with me: I am holding on to Him with both hands; and He is holding on to me, and will never let me go or leave me alone. I want to go to Him!" When, in another interview, he spoke of Christ and his trust in Him, the old, dark face was lit up with joy, and the aged disciple, though surrounded by heathens, and deserted by his own wife, for his faith's sake, delighted in the Lord as his portion.

"The Baptist Missionary Magazine" records the conversion of a Burman at Tounga as having taking place in this wise. A man came to the mission-house and asked for a New Testament. He seemed somewhat nervous, and went out as soon as he had obtained the book. The next day he returned, and asked the explanation of several difficult passages, stating that he had been reading nearly all the previous night. He continued his close study for a week, and then came in with the happy bearing of a sincere Christian. He was assisted, as is frequently the case among the heathen, by a dream, and thus his faith in the Word was confirmed. When remonstrated with for giving his whole nights to study, he answerd; "Never mind that! When I have found the Saviour there will be time enough for my mind to rest." The man is head clerk in the forest department, and will be able to exert considerable influence for Christ.

THE CONVERSION OF INDIA.

A very interesting meeting of missionaries and their wives, from different parts of the world, was recently held at the Baptist Mission House in London. Among those present was Rev. J. Allen of India, whose remarks made a deep impression upon all who heard them. He said he had now passed through the three stages which every thorough-going missionary must experience. First, that of ardent zeal and confident expectation of success following upon work; secondly, that of despondency caused by the feeling that you have made a grand mistake, and that India is not prepared to accept the Gospel; and thirdly, a hopeful revulsion, arising from a clearer perception of the difficulties of the case, and of the work that was really being done. Ten years had elapsed since he entered the third stage, and the revulsion has since deepened in his mind and heart year by year. "I can say now," continued Mr. Allen, "that I have more hope to-day of the speedy success of missions in India, than I had when I entered upon the work; and this hope is founded not merely upon my own experience, but upon the testimonies of the natives themselves." Among other illustrations of the native feeling, he told of a meeting of educated natives, none of whom were Christians, who for five Sundays in succession met to discuss the question, "Is it likely that Christianity will become the religion of India?" At the close a vote was taken, and it was unanimously decided in the affirmative. They seemed thunderstruck with the result of their own deliberations. One of the gentlemen, the head-master of a government school, got up and said "Then what are we here for?" This question was echoed by all present. The result was that they broke up and never met any more. The strong current of Western life and thought is silently at work under the surface of Indian society, every fibre of it replete with antagonism to Hindooism and Mohammedanism; and some day, perhaps not distant, the uprising will come with a rush. Then there will not be men enough to show inquirers the way. It will be far more difficult for the Christian Church to direct that movement, than it is at present to direct the work in Madagascar.

THE COMFORT OF LOVE.

To an invalid friend, who was a trembling, doubting believer, a minister once said: "When I leave you I shall go to my own residence, if the Lord will; and when there the first thing I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eye, and listen to her charming prattle, and tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is she does not love me, or to say the most for her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body were rackd with excruciating pain, it would not interrupt her play with her toys. If I were dead she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in the world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly. It is not my love to God, but God's love to me I ought to be thinking about; and I do love him now, as I never loved him before." From that time his peace was like a river.—*Selected.*

SLIPPERY PLACES.

BY REV. T. DE WITT TALMAGE.

Last Sabbath night, in this latitude, we had an opportunity of finding but what old Bible writers meant by slippery places. In those warmer climates they may never have seen a sheet of frozen rain covering the earth, as we on the occasion aforesaid saw; but they might have had a general idea of it. As the audiences that night adjourned, some went flat down, some fell head foremost, some gracefully sat down; but the more part struck out indefinitely, and swung round, and slipped about, and caught after things. We never saw such a spectacle. Neither sliding or skating seems appropriate on your way from church, but there was nothing else to do. Walking was abolished. Elders, deacons and clergymen, after singing the doxology, took to field sports. We saw one good man, of undoubted sobriety, getting down into the gutter as though he intended to stay there. A modest woman, without introduction, threw her arms around a lamp-post as though it were a friend from whom she had been parted for fifteen years. A sedate and inoffensive man went round like an unmanageable ship at sea, and ran the boom of his umbrella into a lady's head-rigging. Tides of travel from different churches met each other, unable to stop: Presbyterians and Methodists, Baptists and Pedo-baptists, who had been quarelling for some time, suddenly and convulsively embracing each other. It seemed to us incongruous that so many people should have taken their prayer-books along with them when they went a-sliding. As we went creeping along home, holding to iron fences, and ba-

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lancing ourselves against doorsteps, and listening to the thump, and crash, and sprawl, and scrabble, and emphatic exclamations of unfortunate pedestrians on all sides, we fell to moralizing. We thought how easy it is to sit in church and sing "Rock of Ages," and preach about duty and heaven, not realizing there is a cold, slippery world waiting for us outside. The tug, and strain, and self-poising, comes after the doxology. First the benediction, then the ice. That is the reason so many who pray, and sing, and preach splendidly go down as soon as they get out of doors. They imagine it is going to be Antioch, and Mount Pisgah, and Coronation, all the way. The reason that so many good men fall, is because they do not take heed to their steps. David seems to feel his feet going from under him on an uneven cake of ice when he cries out: "My steps had well nigh slipped."

But alas for those who have nothing to hold on to as they pass on their way! Their feet will slide in due time. The pond of sin is smoothly frozen over, and they venture on it only to fall through; and the litany to be chanted over their demise, as most appropriate, is Psalm lxxiii. 18: "Surely Thou didst set them in slippery places; Thou castedst them down into destruction."

We noticed, however, on the icy night spoken of, that many who slipped did not fall. There was some one's arm to take hold of just in time to prevent a serious casualty. Because a Christian makes a bad slip do not conclude that he has fallen. Laying hold of an arm omnipotent he may recover himself and get safely through. But it is a fortunate thing, if Christians must fall at all, that they fall on their way toward home, as was the case with hundreds of people on the glazed pavements of last Sabbath night.

HOW TO LEAD OTHERS TO THE SAVIOUR.

Dr. William Ormiston in the course of a sermon on the text "Behold the Lamb of God"! at the late Convention of Christian workers in Philadelphia, uttered these eloquent words: Are you going to point any one to Jesus? (1) Be sure you yourself have found him. (2) Have a deep human sympathy with the perishing. Hold them up to look as the Israelities held up their dying friends, turn around their heads, hold open their eyelids. That is what I tried to do last night in the inquiry meeting. There is no patent way of being converted. Every conversion differs from another as does every face, form or character. What we have in common is our sin, and our Saviour. You can't reason men into the kingdom of God. You must get nearer to their hearts than that. The holiest of all baptisms is the falling of a believing mother's tears upon her baby's head. I remember the room where my mother used to take me with her alone to pray. Oh, these congregations of one! This preaching from the lips of our mother as she murmurs a prayer for our salvation! Whosoever will, may come to Christ. It requires much wicked ingenuity and terrible squirming for a sinner to get beyond the reach of that divine invitation. Come, and come now. The Spirit and the bride say come. It makes little difference between two men whether one dying Christless, dies upon a bed of down, and another upon a pallet of straw. In three minutes their state will be alike. *Turn ye, turn ye, for why will ye die!*

TELEGRAPHIC NEWS.

London, 26th: The *Times* this morning publishes the statement that England has reiterated refusal to join in the terms as read at the Berlin Conference. England declares that the memorandum in which the three Powers join, though professing to maintain the principles of Count Andrassy's Note, departs from its conventions, and the demands being unreasonable, show that there are no longer impartial mediators. France has proposed a conference of the Guaranteeing Powers.

Washington, 25th: The report of the Committee of Enquiry into the conduct of General Schenck acquits him of the charge of fraud but strongly censures his conduct.

London, 27th: The steam yacht Pandora, Captain Allen Young, sailed from Portsmouth to-day for the purpose of communicating with the depôts of the Polar ships Alert and Discovery at the entrance of Smith's Sound.—There was a panic on the Stock Exchange to-day, caused by the intelligence that the foreign fleets were assembling in Besika Bay near the entrance to the Dardanelles.—The King and Crown Prince of Hanover have been gazetted, the former a General and the latter a Colonel in the English Army.—Gainsborough's celebrated picture of the Duchess of Devonshire, which was lately sold for ten thousand one hundred guineas, has been stolen from the place where it was being exhibited.—Her Majesty's ironclad *Sultan* sailed from Portsmouth to-day for the Mediterranean in command of his Royal Highness the Duke of Edinburgh.—Replying to a question in the House of Commons last evening of Mr. Ernest Noel, Mr. James Lowther Under-Secretary in the Colonial Office, admitted that Governor Jervoise had departed from his previous policy of non-intervention, and promised on an early day to explain the Government policy in respect to the Settlements of Malacca.

Vienna, 27th: The Insurgents now demand the independence of Bosnia and Herzegovina.

London, 29th: There are rumours that a Conference of the European Powers is to be held on the Eastern Question.—The general anxiety on account of Eastern affairs is unallayed. Insurers at Lloyd's are asking war risks. Three more ironclads have been ordered to the Mediterranean, making the number of the British squadron ten.

31st: The Revolution in Turkey is regarded favourably everywhere.

New York, 30th: Telegrams from Quebec state that a great fire has broken out there which is still raging.

London, 31st: The deposition of the Sultan was peaceably effected by the Ministers. Abdul Aziz is now a prisoner. There are rejoicings at Pera. The London press considers that the dethronement of the Sultan favours a peaceful solution of the Turkish difficulty.—There has been a debate in the House of Lords in reference to affairs in Perak. Lord Carnarvon, lengthily quoting from Sir Andrew Clarke's despatches, censures Governor Jervoise's departure from the policy indicated therein confining his functions to the Resident's advice. Lord Carnarvon has promised to explain his future policy later.

June, 1: The deposition of the Sultan of Turkey on the 29th ultimo was brought about in this way:—

The Ministers of State, after vainly soliciting for reforms in order to replenish the war treasury from the Privy Purse, determined on the Sultan's deposition. The Palace was thereupon beset by troops, and the Heir-Presumptive, Mourad Effendi, was proclaimed Sultan at the War Office before all the Ministers, the Scheik-ul-Islam being spokesman. Suleiman Pasha having intimated to Abdal Aziz Khan that the nation had deposed him, conveyed him, together with his family and household, including 53 boats full of women, to the old Seraglio. The Heir-Presumptive, Mourad Effendi, immediately occupied the Dolma Baghtche Palace, and his Manifesto is hourly expected. The Christian Patriarchs have paid homage to him. England, France, and Italy have recognised the revolution. The change is considered anti-Russian, but a rumour of the recall of General Ignatieff, the Russian Ambassador, is unconfirmed. The Northen Powers intended to have presented a Memorandum on the 30th ultimo, but this has now been postponed.

PASSENGERS SAILED.

Per P. and O. Str. *Ceylon*, 29th:

For Southampton.—Mr Downes, Capt K B Wodehouse, Capt and Mrs Ingles, Rev Nehemiah Goreh, Mr A Wilson, Mrs Roome and three children, Mr J Jarvis, Mr F Winchester, Mr Boary, Mr P Pollett, Mr S Fidley, Mr C Mallard, Mr G Stercliffe, Mr J Badge' Mr C Powell, and Mr E G Fox.

For Brindisi.—Mr W Laybourn, Col Shewell, and Mr Eisenlohr.

For Venice.—Mr and Mrs H A Higgins, Mr George Comber, Mr and Mrs Lord, Mr Richards Moller, Mr W Gordon, Mr George Manisty, Mr D Andrew, Mr Ardashir Cursetjee Leleswalla, A Gentleman, Lieut-Col Worsley, Col A P Etheridge, and Mr J L Lysell.

Per Str. *Australia*, June 1st, for Genoa:

For Genoa.—Hon Mr F B Pearson, Mrs Pearson, Mr W H Inglis, and Mrs Rossina Lawrence.

Mrs H V Carter, Rev and Mrs W Robb, Mr Darashaw Sorabjee, Mr Thomas Lafond, Mr and Mrs Harrison and one European nurse, Col and Mrs Ballard, Mr Roux, Mr George Rasch, Mr H Flugge, Col F R Maunsell, Mr G MacLeod, Dr E J Roberts, and Major Ross.

For Suez.—Rev. Jacob Bishop.

Per P. and O. Str. *Gwalior*, 2nd:

For Southampton.—Mr and Mrs G J Poynter and two infants, Mr Harry J Hadrow, Capt J McK Hartigan, Mr Andrew Hunter, Mr C Noble, Mr W Sutton, Miss Goodman, Mr Albert Needles, Mr W A Glazebrook, Dr G Lilley, Mr C F Sutton, Private McCafferie, and Mrs Custy.

For Venice.—A lady and gentleman and infant.

For Malta.—Mr J H B Warner.

PASSENGERS ARRIVED.

Per Str. *Europa*, 28th, from Liverpool:

Captain and Mrs Peat, Lieutenant T H Hill, Mr and Mrs Fulton, Mr and Mrs Hamilton and two children, Mrs Johnson and three children, Mr Peiks, Mr Newburger, and Mr Kavanagh.

Per P. and O. Str. *Travancore*, 30th:

From Suez.—Mr and Mrs C Hogg, Mr Saunders, Mr Boileau, Mrs Chambers, Mr Hardinge, Condr Bather, Master Bather, Mr G Petter, and Mr J Hayes.

From Brindisi.—Mr Bulman.

From Alexandria.—Mr Smale.

Domestic Occurrences.

BIRTH.

DAWSON—May 8th, at 28 Cumberland Street, Glasgow, the wife of the Rev. James Dawson, Chindwara, C. P., of a son.

MARRIAGES.

LELY—MITCHELL—May 24th, at Poona, in the Free Church, by the Rev. J. S. Beaumont, F. S. P Lely, Esq., C.S., to Hellen, daughter of the late Rev. James Mitchell.

GILCHRIST-ONSLOW May 25th, at Christ Church, Byculla, by the Venerable the Archdeacon C H Leigh-Lye, M. A., Robert R. Gilchrist, 1st Cavalry H. C., to Henrietta Fanny, widow of the late Capt. H. C. Onslow, M. S. C.

DEATHS.

DAWSON—May 8th, at 28 Cumberland St., Glasgow, the infant son of Rev. Jas. Dawson, Chindwara, C. P.

ANSOO—May 26th, at Poona, of consumption, Jane, the beloved wife of Mr. Anajee Ansoo, aged 28 years, leaving five Children behind, deeply lamented.

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